

# The Manifesto.

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The Gospel Testimony of Mother Ann  
Lee and the Elders, William Lee and

James Whittaker.

No. 20.

*Published expressly for the several Commu-  
nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

Exhortations, etc.

MOTHER and the Elders spared no pains to instruct the Believers in the things of God, and in the path of their duty. They were employed, day or night, when occasion offered, in giving counsel and instruction, where it was needed, whether in things temporal or spiritual. In all their labors they were careful to impress upon the people the absolute necessity of perfect obedience, in order that they might profit by their privilege and find justification before God.

At Watervliet Mother Ann spoke to an assembly and said; "Hear ye my words, and understand. It is but a light thing to speak the word to the souls of men, to what it is really to help them. He that helps souls, must have the spirit of Christ to administer to them, and

must take their infirmities upon him, and be able to suffer for, and bear with them."

"Be obedient in all things both spiritual and temporal. If you are faithful you will have strength according to your day. Be free, and not be a stranger. A strange feeling never came from heaven."

"Never give offence to any one, nor take offence from any one."

Mother Ann in bidding farewell to a company, said,—"Go and tell your Brethren these things which you see and hear. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised and the poor have the gospel preached to them, and blessed is he whosoever shall not be offended in me."

"People see and judge according to the state they are in. When their senses are darkened and their minds under the influence of an evil spirit, they see and judge according to the dictates of that evil spirit; but when they are under the influence of the spirit of Christ, then they see and judge according to the truth."

"If you will take up your crosses against the works of generation and follow Christ in the regeneration, God will cleanse you from all unrighteousness."

"Be faithful to keep the way of God. If you are faithful you will be guarded by good angels."

"The head of a wicked man is as full of evil spirits as is a sponge full of water. The head of a good and faithful man is filled with good spirits, and he will be guarded by the Angels of God. They will protect him day by day."

"Go and testify to the children of this world that Christ is reigning on earth, and that he has sons and daughters. The world know it not because they do not confess their sins to God."

In bidding farewell to the Believers in Littleton, Mass., Mother Ann said, "We will return to our home in Watervliet, N. Y. We have great sufferings to pass through. We will suffer at our own home and not be burdensome to the Brethren and Sisters of this place."

"If you should be so persecuted, as to have your houses torn down over your heads, and you cast into the fields, you must not neglect to meet together for the worship of God. We may never meet again, but God has raised up those from your own ranks who are able to guide you in the way of peace and holiness, if you are faithful to obey them."

Mother Ann taught the Believers to kneel and pray.

"The gift of prayer is with the gift of kneeling."

"You should never be idle. It is always good to kneel in prayer to God and ask for that which you may need. You should avoid confusion. Never ask for what you do not want, as that is taking God's name in vain. Be fervent in spirit, and God will hear and bless you."

"Wait on God for the answer of your prayer. God has waited many years

for you. He will bestow his gifts according to your needs."

"Brethren and Sisters you are all the interest I have in this world."

Although Mother Ann was a woman of few words, yet her soul was filled with wisdom, and her speaking was a demonstration of that spirit. Many precious words were spoken to the Brethren and Sisters, by Mother Ann and the Elders, which left an indelible impression upon their minds.

God's work upon the earth was not for one day nor for one year, and in answer to a young man who sought advice about the cultivation of fruit, Mother Ann said, "Yea, plant the plum stones, and do all your work as though you had a thousand years to live on earth, and as you would if you knew you must die tomorrow."

A young woman solicited the privilege to live with Mother Ann, and received this clear and Christian response. "Live with me, my child. The foxes have holes and the birds of the air have nests, but I have not where to lay my head. Go child, and I will go with you. If you go through the waters, the floods shall not overflow you, and if you go through the fire, it shall not kindle upon you, and if you go to the ends of the earth, I will never leave you nor forsake you."

To one who asked Mother Ann if she felt any promise of God for her, she replied, "Yea, God's blessing be with you and rest upon you. God's everlasting grace and salvation be unto your soul, if you will obey. Go to your home and about your duties, and I will be present with you."

To a poor man who complained of his rich brother, Mother replied, "That is

the way of the world. The rich are covetous and will not help the poor, and the poor will envy them for it, therefore they are both wicked.

One of the Believers made reference to the faith which he had received, to which Mother Ann replied, "I own your faith. Faith is the anchor of the soul. It is like an anchor to a ship. An anchor will hold a ship when the winds blow and the waves run high. In like manner faith will keep the soul in trials, temptations and buffetings. Your spirit shall find a resting place with my spirit."

After Daniel Wood had accepted the faith of the Believers, the Elders said to him, "Daniel your faith is like the faith of John the Baptist. You must go and prepare the way of the Lord. Go preach the gospel to the ends of the earth. Go first to your own family. Let them confess their sins that you may know what is done in your own house. Go and testify your faith to those you call your Brethren and let them accept the word of God."

To one of the young sisters who came to Mother Ann for advice she said, "Elizabeth, I love you. You shall be my sister. I see the glory of God shine all over you, so great that I cannot discern your body with my natural eyes. You must take good care of your little children and bring them up in the love and fear of God."

One of the sisters remarked that she could not understand the benefit of some of the gifts and operations that she had witnessed. Mother Ann replied, "You should rather labor for the gift of God in your own soul. Leave such gifts as you do not understand, as they are not for you. Great gifts may be manifested

in the Church, and you may love the power of God."

One of the Brethren inquired of Mother Ann why some who were lame or sickly were not healed. Mother answered, "We can do nothing of ourselves. It is God that heals the sick, and it is God that makes us whole. We cannot do miracles any more than others. All that we can do, is to be workers together with God."

To one of the Sisters Mother Ann said, "Jesus took up his cross against the spirit of the world, and did the will of his heavenly Father. You must take up your cross and live as he lived. Be not unbelieving, but believe and God will make you able. If you obey God, he will send his holy angels to guard you."

The Elders in their exhortations were anxious for the protection of souls, and labored faithfully to honor their call. "Treasure up the gifts of God, and they will wake up in your soul when you need them. Labor to feel the life of God and to make his work, your work and his way, your way. Let it be your inheritance, your treasure, your occupation, your daily calling. Do not fight human beings, you will spoil them. Fight the evil spirit. Fight that spirit that leads mankind into sin."

Elizabeth C . . . became a faithful young sister, and often visited the society at Watervliet, N. Y., to see the Brethren and Sisters. She was very anxious to live with Mother Ann, but the gift was for her to return to her own home. "They need you," said Mother. Elizabeth prayed to be retained, "They need your help," said Mother, "The wicked people are all about them, and it is your duty to go to the family. Go

and hold a testimony of light before the wicked and God will be with you. You must not be discouraged, for I see your mission in heaven, and your soul will be released. Go in peace and take my love. You can do more good there, than you can with me."

On reaching home Elizabeth retained the gift and fearlessly spoke the testimony of the work of Christ.

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GRATITUDE.

—  
 AGNES E. NEWTON.  
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I BLESS the power that taught my soul  
 Upon the rock to fall;  
 Tho' broken are my selfish hopes  
 And scattered is my all;  
 Wherein I've sought or e'en desired,  
 Aside from Christian gain:  
 To know, to be, to have, or share  
 Without the spotless name.

I sing the joy of sins forgiven,  
 Of love that knows no fear;  
 Of truth, that in my inner life  
 Today, is shining clear.  
 And by this truth I know my soul  
 Will be made pure and free;  
 No distant triumph I've in view,  
 Each hour brings victory.

And so I've learned to bless the means,  
 And trust the guiding hand,  
 That wisely laid the structure low,  
 When building on the sand.  
 And does the storm or calm surround,  
 I've found a solace sweet;  
 And make the living sacrifice,  
 With gratitude replete.

*Canterbury, N. H.*

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A full cross and burden  
 Bring solace of life,  
 A promptness in duty  
 'Mid all earthly strife;  
 The pattern of meekness  
 Forever our guide,  
 And charity with us  
 Whatever betide.

M. W.

A TREATISE ON THEOLOGY. No. 2.

—  
 F. W. EVANS.  
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26. BUT when, under the influence of the angels of the third heaven, the earth had brought forth a woman, who fulfilled the righteousness of the third dispensation, Jesus returned, accompanied by his spiritual parents, the true Christ; and, through their conjoined ministrations, Ann was enabled to "make herself ready" for the final marriage, or rather betrothment of the Lamb and Bride.

27. The seventh trumpet had sounded, and "the mystery of God was finished," by the revelation of the fourth dispensation itself, and not by the Bible, the mere record of the three preceding generative dispensations, under which, none were children of the kingdom any further than "by adoption," being simply under the promise that "when Jesus should appear, they should see him as he is, and be like him."

28. The Scripture records may be divided into three parts:

First. The abstract truths, or higher law—as, perfect love to God and man, the moral precepts, etc.

Second. The types and symbols, and prophecies of coming events.

Third. The statutes and laws of expediency, which were "not good," the lower law, by which they should always "not live."

29. This was added because of transgression, and was a descent, or adaptation of truth to the "hardness of their hearts." The penalties, sacrifices, washings and carnal ordinances were of this latter class. This additional law comes to an end with all who can say, "Lo, I come to do thy will, O God."

By which will the original law itself was fulfilled; and the old heaven and earth will pass away before that law will come to an end.

30. Unless premises, as a basis to reason from, be agreed upon, and some general principles by which to interpret the Scriptures be laid down, I do not see that a oneness can be arrived at. If two men enter into an argument, and quote the Scriptures, should one believe them to be the Word of God—infallible; the other, that they are merely the word of man; their quotations might be as endless as the Jewish genealogies, and equally as unprofitable.

31. I do not perceive why Jesus and his apostles should not, in their teaching, have been confined exclusively to the records of the Jewish church, upon the same principle that we are to be compelled to find all the light, the doctrines, and the complete system of the fourth dispensation in the records of the first Christian church; and so entirely ignore the revelation of the dispensation itself. But it is undeniable that each preceding dispensation brought forth its own revelations, and formed a Scripture record of them.

32. As Jesus and his apostles stood superior to Moses, saying, Moses said thus and so; but I say unto you, *not so*; so do those who stand in the gift of this second Christian church, possess the same authority over all past dispensations, to correct their errors; and to dispense with their laws of expediency, and to explain their parables and dark sayings.

33. The Scriptures are valuable in their place and order; out of it, they "kill," and quench the spirit.

34. Truth is older than the hills.

What Jesus uttered was not true because he said it; but, because it was true, he uttered it.

35. Should we not, in reading the Scriptures, seek to know why such and such things are stated by the writers? If we have "life in ourselves," the law and principle will be "in our hearts," as it was in theirs; and we shall know the thing whereof we affirm, from that ground; not from the Scriptures alone.

36. When the apostles teach me respecting the truths of their church and order, I am all respect; but when I come to our own church and order, to me, Jesus Christ alone is authority. I do not look to Paul for a clear understanding of the cherubim, of which he tells us he could "not speak particularly." The duality of God, who and what was Christ, his powers, office, order, and his relation to Jesus, were matters entirely beyond his travail and dispensation.

37. As the time had not arrived for the influx from the resurrection heaven to go forth, except to Jesus, no one else could possibly understand the things pertaining to them.

38. The Holy Spirit that ministered to Mary and the Apostles was from the third heaven only; how then could they comprehend the distinction between Jesus and the spirit who ministered to him?—when that spirit would not again be fully revealed to any human being until nearly eighteen hundred years afterwards; at which time, the mother spirit in Deity, and the pre-existence of Christ and his dual order, would both be declared together, by a suitable and appropriate witness—a woman. "For only a part of God, and a part of Christ were facts to the primitive church."

39. I suppose that, in the early ages, men, by nature—the things that were made—knew the order of the godhead; but sin caused them to become gross, so that they held the truth in unrighteousness, and formed sensual ideas of the great supreme, that was idolatry. To destroy this, it was necessary to take from man a knowledge of the personality and order of God, and a law was passed, or given, through Abraham, prohibiting the formation of any likeness or image, of the Divine Being. They must not, even in their minds, form any image; nor were they allowed to mention the name of God except under certain restrictions. The children of Israel were thus saved from idolatry, by being kept in ignorance of the dual order of God.

40. In the kingdom of Antichrist, the same result has been attained through the Trinity idea of three males. These have done good service as a cloak to cover the dual order of God, until such time as men could receive and retain it in purity.

41. As male and female in the natural man, Adam is a type of the duality of the "quickening spirit," Christ, so is the pre-existence and duality of Christ, a stepping stone to a proper conception of our eternal heavenly father and mother.

42. It is agreed by all that *Messiah* and *Christ* mean the *Anointed one*; and that the Jews did receive predictions respecting him, and formed their conceptions of him, according to their natural state. They expected he would be a prophet like unto Moses.

43. Jesus did come and inaugurate the third dispensation, as Abraham had done the second. And as Abraham had

been ministered to by the second heaven angels; so was Jesus ministered to by those of the third heavens; and under their guardianship he was perfected as a Jew. Now comes the question. How is he (Jesus) a Jew, to become the Messiah, the Christ, the Anointed?

44. We, standing in the revelation of the fourth dispensation, answer—Jesus, having the unction of the fourth or Christ heaven poured upon him without measure, by his guardian Christ Spirit (who anointed him at his baptism by John,) became the Messiah, the Christ (or anointed) to us, as to Abraham his ministering spirit was God.

45. Melchisedek, who met Abraham, and anointed or blessed him, and from whom he received tithes, was a type of the primitive Christ, who anointed Jesus.

46. All those passages of the Scriptures of the second dispensation, that speak so positively of the then ruling spirit being God, the Almighty, the great I Am, specifying all the characteristics of a primary Creator, are explained by Elder William Leonard, on the general principle that it was a representative spirit; but that Abraham, Moses, etc., did not see the God that was back of and beyond the God of Israel; but they saw that, to them, he exercised all the authority and possessed all the power of the great Supreme. So that they would have felt quite as much outraged, on being informed that Israel's God was not the primitive God, as the Samaritan woman, or Peter, or the third heaven angels who presided at the birth of Jesus, would have been indignantly surprised at being told that Jesus was not the primitive Divine Christ.

47. It is highly probable that the

Christ who anointed Jesus had himself been anointed by others above him.

48. The simple fact, then, as I understand it, is that the first was a god, but not the primitive God, and that Jesus, to us, is the Christ, or the Anointed, which He could not have been had there been no primitive Christ to anoint Him.

49. Paul, in the latter day of his travail, declared that "though he had known Christ (or Jesus) after the flesh, yet now henceforth knew he Him no more" in that way. He began to be more spiritual. And it may be that, long ere this time, Abraham has seen beyond his former god.

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San Francisco, Cal., July, 1887.

Dear vegetarian friends, ERNEST and PAUL:—I have received your letter, also Manifesto. The motives which led you to settle at Mount Lebanon, I cannot understand, at present at least, but since you invite me to do the same you will not deny my request for further information. Before putting direct questions, I would state certain points upon which we perhaps agree.

The starting-point of all intellectual activity is the body, beginning with the development and ending with the death of the animal organism. Morality is intellectual activity. The healthier the body is the more perfect will be its intellectual activity. Perfection is an ever eluding object; it may be yearned after, but can never be reached.

If morality is an intellectual activity resulting from the development of the animal organism, sensuousness must be a part in the growth of that organism when the human being was yet so imperfect that no intellectual phenomena

could be produced. Therefore, a continued development of the body, would make the human race perfect, both intellectually and morally. Since the Shakers believe to have shaken off sexual sensuality they can count only upon the development of single individuals; Shakers are therefore a portion of humanity that disappears with the death of the single individual.

Man is the product of the evolution of generations; there is, therefore, a doubt whether single individuals may reach that development the attainment of which has hitherto been the task of his ancestors. If we regard the religious systems of the day as the dogmatic forms of the culture of the different historical periods, we are compelled to come back to our starting-point, recognizing the human body as the material basis of all and every reform. Having become Shakers you accept a religious view which our contemporaries in their progressive march have left behind them long ago.

This is about my view of the ethics opposed to the aims of Shakerism. We vegetarians should, according to our individual gifts, stand as high as any of our contemporaries as regards health, morals and economies, because we obey the laws of nature.

If you can prove these views to be incorrect I shall be thankful for your instructions, and will act accordingly; if not, let us at least continue to work together in the field of dietetics.

With kind regards, L. R.—

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Mt. Lebanon, N. Y., Aug. 1887.

L. R. Respected Friend:—Since your last letter to our beloved brethren Ernest and Paul contains such severe

strictures upon what you term "Shakerism" I feel justified in taking the liberty to answer your views in their and our behalf. Your arguments culminate in the sweeping assertion that the Church of Christ's Second Appearing is a relic of the dark ages which men of your progressive ideas have long ago left behind. Do you know what you are talking about when you make such an assertion? Are you so well informed in regard to the aims and endeavors and practical life of Believers, (called Shakers) that you feel competent to condemn them as unworthy of your consideration? But since you ask for further information and promise to act accordingly, it is clear that your opinions are based upon ignorance; but I also discover the honest heart of a well-meaning, enthusiastic young man behind it all.

Allow me to enlighten you.

"Shakerism" is a narrow, denominational and rather disrespectful term for the everlasting gospel of Christ. All "isms" savor of bigotry. The gospel is glad tidings of joy, i. e. happiness. What and who is Christ? Not only the man Jesus but every one who possesses his spirit and endeavors to do the will of God according to his light and knowledge. Who and what is God? The etymology of the word explains it sufficiently; it is good and goodness. All men worship something, either consciously or unconsciously. You worship the human body, and the stomach at that! It is the most ignoble of all worship, even below the fetichism of the poor African. Men grow like unto what is most in their thoughts. If God is their all in all, a sublime ideal, embodying love, justice, mercy and power

in perfection, a beautiful character, a peaceable, pure and righteous life will be the result. But what if the stomach is the continual object of contemplation? Not even physical health, moral stamina and intellectual vigor will thereby be created.

You are right when you say that the starting-point of all individual, intellectual activity is with the body; you are wrong when you say that it ends with the body. Any spiritualist, and there are millions of them, can tell you that the dead do live without the physical, material body. You are wrong when you declare it to be a fact that the healthier the body the more moral the person will be. Is John L. Sullivan, the prize-fighter, a moral character whose conduct is to be imitated? Yet he is as healthy as man can be. Are the Apaches of Arizona, whose physical endurance is undisputed, such a virtuous people as to excite admiration? Physical health is desirable above all earthly things, but unless it is supplemented by that moral and spiritual health that causes men to leave off sinning, even sacrificing health rather than do a positive wrong, they will be but little better than savages.

Why talk about perfection when you say it is unattainable? Yet you also say that a continuous development of the human body will make the race perfect in all respects. I leave it to yourself to harmonize the contradiction. But there is to be perfection; if not in this world then in the next. Man has his roots in the soil of this earth; he is to grow up into heaven. Of course Shakers are born and die as individuals like all the rest of the race; but their faith and principles live after them; oth-

er hands will take them up. Jesus was never married, but his words are influencing more lives for good today than ever before. There is a power in moral and spiritual truth that does not perish with the body. How can the race as a whole progress and develop unless individuals, the units composing the whole, arise and advance to higher spheres? Morality and spirituality are acquired chiefly by careful training and education, by correct habits of life and the stern lessons of experience.

It is therefore not necessary for Shakers to marry in order to perpetuate their institutions. How mistaken you are to consider the human body as the all that there is of man! Again you demonstrate the fallacy of your own doctrine. You yearn for progress, development, advancement. But man cannot lift himself up unless he lays hold of something outside and above himself. No one has ever succeeded in elevating himself by pulling at his boot-straps. Please do give all the many millions who believe in God and immortality credit for some common sense, honesty and discernment. Do not consider all as being fools or slaves of superstition and bigotry who pass through life trusting upon a heavenly Father for strength to do their duties, hoping to dwell at last in a better land where sin and death are no more. Whatever progress the race has made, whatever is good and desirable in civilization, is the fruit of the genuine religious principle.

If all men thought as you profess to think almost every incentive that makes men orderly, law-abiding, self-restrained, moral beings, would be swept away. If the body is all, then the gratification of the bodily senses will become the chief

aim of life and corruption the inevitable result.

You are a vegetarian, therefore I have hope of you that you may be converted to true Christianity; not that a supreme importance attaches to a vegetable diet, but my hopes are based upon the fact that a man who can deny himself, in opposition to universal customs, for what he considers a righteous cause, has the stuff and quality in himself to become a righteous man in all respects. As it is, you are clinging to a single frail plank barely able to keep you afloat. Why not climb on to the mighty Argosy of which Christ is captain? Perhaps in after years you will discover that your present *ism* is but one side in the many sided, well-balanced character of the perfect man. Ever since the founding of the Shaker order many of its members have been vegetarians; their wants have been and are today being supplied.

We are opposed to the party-spirit that is as death to the delicate organism of a community. We take no part in politics. Democrats and R-publicans are unknown, yet we are patriots who love our country and desire its peace and prosperity. Should at any time public sentiment become aroused regarding animal food, that sentiment would find a cordial response in Shaker communities; just as the temperance agitation of forty or fifty years ago resulted in the abolition of all alcoholic drinks as a beverage. To make vegetarianism a requirement today would be premature; it would exclude many who are willing to live the higher life. Have we a right to deny the privileges of the gospel to those to whom the consumption of animal food is not a sin?

The tree is known by its fruits. There is abundant evidence that the fruits of the gospel system are the very things humanity has longed for so long. Poverty does not exist, because all labor and are satisfied with the necessities and simple comforts of life; neither are there great riches to tempt to idleness and dissipation. Drunkenness, gambling, sexual immorality, vice in all its various forms, is unknown. Many useful inventions have originated in Shaker communities. A new system of rational theology has been created. Hell has been abolished; the fear of death is taken away; the avenues of communication with the other world are opened; a heavenly Mother has been placed by the side of a heavenly Father; the hope of final salvation and eternal happiness to *all* is held out. And we expect to be happy here in this world by getting rid of sin of every name and nature as fast as possible.

But those who are merely seeking a temporal home where they can nurse their miserable egotism at the expense of the consecrated labor of others find it about the most uncomfortable place they can get into; while they who come in through the open door and by an honest confession of their sins, prove the sincerity of their convictions, a new life is dawning upon them, the kingdom of heaven on earth is opening before them, peace and consolation are theirs, the Father's name is written on their foreheads and his spirit dwells in their hearts.

Brush away the scales that are blinding your vision. Do not think of God as the Jewish war-god or as the triple incongruity of orthodoxy; but rather think of Him as with swelling heart

you think of your earthly parents, conceive Him as a being of perfect love and mercy, who will sooner or later, draw all home to Himself.

I have written at greater length than I intended, but I never weary telling of the beauty of the spiritual life. We are in the midst of a busy season; God has blessed us with an abundant harvest of fruit and grain and vegetables, and it requires much labor to take care of everything. Now I must bid you farewell, praying that God's holy spirit may lead you into paths of truth and right and make your life a useful and a happy one. But should at any time the spirit within you struggle mightily to burst the chains that now bind it down, and you feel as if the ends of the world had come upon you, and things once near and dear appear as loss and dross, then think of Mt. Lebanon, as a haven of refuge, think of your friends, those who are watching and praying for you and many others whom the Lord will call in his own good time.

Your friend,  
Louis Basting.

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#### ST. PATRICK'S CATHEDRAL.

ANNA WHITE.

It so happened recently that it fell to the lot of the writer, in company with four others of the family, to visit that great modern Babylon of confusion, New York City, and that too, when a tropical sun shed its fiery rays unreservedly from out a clear July sky, threatening to dissolve, if not consume.

A releasement of thirty-eight years from confinement within brick walls and stone pavements, out into the green

pastures and beside the still waters. made my heart leap for joy at the recollection of so happy an escape.

The wickedness existing upon that little island of over one million inhabitants, is undoubtedly sufficient to sink it out of sight; and were it not for a few righteous souls a similar fate might occur which befell Sodom and Gomorrah. It has been prophesied that New York City would be swallowed up by water, and as immigration and crime increase is there not danger? We would readily admit that a spiritual wave, or earthquake might engulf it to advantage.

As character is moulded anew by virtuous living, it makes its impress upon the features, and shines forth with a divine radiance that betokens a union with the Christ spirit, so with a character that is selfish, intemperate and licentious, whether arrayed in purple or scarlet colors, and decked with precious stones and costly pearls, or, in tattered habiliments of poverty and sin—the moulding is there—it cannot be hid, not even from mortals, much less from an All-seeing eye. The mark of Cain, of disobedience to moral and divine law, is stamped on the visage. And perhaps nowhere else are all the varied characteristics of life better exemplified, than in the densely crowded thoroughfares of an over-populated city.

But where are all these people going, as they rush to and fro and dash against each other like the angry waves of the sea? Why do they flock together in such multitudes, when acre upon acre of land is lying idle, and suffering for the want of cultivation? Ah! this is the great problem that is agitating thousands of minds on both continents; and who is able to solve it? A mighty

struggle between capital and labor is going on in the heart of humanity, a war of ideas, that will eventually put to flight the childish notion, that "might makes right." But anon.

Wending our way up the broad avenues lined with palaces on either side, with now and then a "steeple house," we find upon the highest site of ground in that vicinity on Fifth Avenue corner of 50th street, the famous Roman Catholic Church, St. Patrick's Cathedral. "the greatest and most magnificent church in the United States.

It was projected in 1850 by Archbishop Hughes, and dedicated by Cardinal McCloskey. It has cost over \$2,000,000. It is in the thirteenth century decorated Gothic style, and the material is fine white marble. It is a Latin cross, 306 feet long, and 120 feet wide (140 at transepts,) and 108 feet high, with a noble clerestory upheld on long lines of clustered marble columns, and carrying a lofty and richly ornamented ceiling. On each side of the front gable (which is 156 feet high, or taller than most of the steeples of America,) the carved and pinnacled spires are to be carried to a height of 328 feet when this huge marble mountain will be a landmark for leagues. The 70 windows (37 of which are memorial) are of rich stained glass, and were made at Chartres, France, at a cost of \$100,000. The main altar is 40 feet high, of Italian marble, inlaid with gems, and bass reliefs of the Passion; and on one side is the great Gothic throne of the archbishop. The altar of the Holy Family, of Tennessee marble and Caen stone; of the Blessed Virgin, of curiously carved French walnut; of the Sacred Heart, of bronze; &c."

Entering this immense chapel, still unfinished, we find a few worshipers kneeling before the altar. One approaches in mourning apparel, and after a few ceremonies of introduction, in painful solemnity announces in the Apostles' Creed, "I believe in the Holy Catholic Church, thank God." Yea, we said, in all due reverence to her sincerity, "and thank God we live in a free country, where all may worship according to the dictates of their own consciences." "Ah! but there is only one Church" continued she, and then repeating the Nicene Creed, "I believe in one Catholic and Apostolic Church," moved on to the vestry room. Here we were escorted by a matron in charge, a noble specimen of womanhood, who kindly and courteously answered our numerous questions and showed much pleasure and interest in taking us around. Here were the sacerdotal garments made of linen that the priest had just laid aside after mass, and something rolled up in a napkin that he held in his hand at the ascension that no woman was allowed to touch; also a silver chalice from which he drank wine upon certain occasions, that likewise was not to be defiled by the hand of woman. Our womanly instincts revolted at this, and put in their claims that "a woman was as pure as a man, and indeed called to be the redeeming agent to lift out of the mire and mud of sensuality her brother man, by bruising the serpent's head, which is the lust of the flesh, and living a pure and spotless life here in this present evil world." It was seemingly admitted.

She informed us that at the foot of the altar in the church vault lay the bodies of Archbishop Hughes and Cardinal McCloskey. Here we made a re-

mark that greatly shocked her as we related the fact that "the Archbishop was partially converted to Shakerism while on a visit to Mt. Lebanon some years since, and that he then endorsed most of our principles, and undoubtedly had united with our Order in the spirit world long ago."

We next attacked the needless labor and lavish use of money expended upon the church, when it would have served a far better purpose in filling the mouths of the hungry with bread and covering their bodies with clothing. This touched a tender spot. "The poor ye have always with you," she quoted, "and earthly temples cannot be too grand and costly reared for the Lord." "Jesus was forced to make that declaration" we remarked, "and would be obliged to do the same today were he to enter a city like this and witness as we are now doing the inequality existing. In Christ there is neither rich nor poor, high nor low, bond nor free, Jew nor Greek, male nor female. You will find upon examination that the principles which Jesus taught are practically illustrated in our Shaker homes; and gathering up the crumbs that nothing be lost, is not regarded as among the least of his precepts. But what are you going to do with Father McGlynn?" "Oh! the blessed saint," she ejaculated, "so good, so humble, to think he could commit such an error." "What has he done in violation of the church discipline?" we queried. "That lies between the father and the son—between Pope Leo xiii and Dr. Edward McGlynn."

Farewell my catholic sister, while we admire and reverence your sincerity, we detest your false system.

At this instant the entire scene

changed, a shudder crept over us as suddenly this splendid cathedral, to our mental vision, was converted into the Inquisition with all its horrors. You could almost feel the grip of the gibbet, the cruel fangs of the rack, the dismal damp of the dungeon with the faggot and flame. The same spirit was there as existing in the 15th century when thirty thousand heretics in the name of God were slain in one day; and did the same power rule we might expect like results.

No wonder that men like Dr. McGlynn feel the oppression of the usurper's yoke, and not for themselves only but for thousands of workingmen and women whom they represent. May their influence under the Christ spirit help "loose the bands of wickedness, and undo the heavy burdens, and let the oppressed go free."

Farewell to St. Patrick's Cathedral, thy glitter and luster without, hides not thy deformity within.

"Woe unto you Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres which indeed appear beautiful without, but are within full of dead men's bones, and of all uncleanness." Jesus.

*Mt. Lebanon, N. Y.*

### PERSEVERANCE.

MARY JOHNSTON.

*"Let us not be weary in well-doing: for in due season we shall reap, if we faint not."*

PERSEVERANCE is the vital spring that forms our lives and characters and makes it possible to overcome apparently insurmountable obstacles in the pursuit of any great or noble achievement.

In reviewing the past, all great enter-

prises and undertakings have succeeded over the great mountains of discouragement, unbelief, and opposition by a firm and steady adherence to this beautiful virtue, Perseverance. So it proves at the present day equally as important towards the unfolding of the latent germs that lie hidden beneath the chaos of the unsettled mind, to persevere onward and upward from the labyrinths that would obstruct our advancement to higher conditions. The beautiful text above promises that if we are faithful we shall reap of the fruits of our labors. Had not our parents of the Gospel persevered in maintaining the testimony of light and truth, where would be their followers to-day?

But thank God! they have paved the way of freedom from the dominion of the adversary. The flood-gates of light are swinging open to the world, and people are beginning to see the light and Power that will aid them to fight the good fight and triumph over all.

Although our opportunities for doing good may be small, yet we must remember it is not the great acts, but rather the little deeds of love that are the truest and the purest. We all have it within our power to contribute towards each other some little attention of kindness; though small it may appear to us it will not be lost—therefore "let us not be weary in well-doing: for we shall reap if we faint not." Nothing but perseverance ever accomplished the great reforms which bless our country to-day; workers whose indefatigable energies sought to alleviate the wounds and bruises of a needy and suffering people—and as we reflect upon their labors, we will note how all thought of self was left far in the distance.

Through this channel of great and successful efforts attained, mighty evolutions

of the mind and soul enforce the practicability of recognizing woman at the standard of equality. Woman is the great emblem of liberty for our beloved land, and why should it not be so in reality? Shall our emblem ever remain a fac-simile of the true and perfect organization of God's law? I see from various sources outside the pale of Shakerdom that many minds recognize the duality of a Father and Mother in the God-head, and from all appearances the time is not far distant when the Holy Spirit will again visit the children of men, with great power and baptize with the fire that will not be quenched until all the chaff and rubbish of a proud and worldly spirit shall be consumed. May the time hasten when the earth shall be so favored—for few are the laborers to reap this great and glorious harvest, but “let us commit our way unto the Lord; trust also in him, and he shall bring it to pass.” *Psa. xxxvii., 5.* There are two great epochs in the world's history that always rise before our vision with special reverence. First, the life of our Savior and his disciples how they suffered all persecution even unto death—and second, the life of Mother Ann Lee and her followers. What violent and abusive conduct was their portion as they endeavored to establish the great Millennium that showed the necessity of bearing a full cross in order to be one with Christ in that kingdom where no unclean thing can enter. These two cycles embrace all the conditions that man could wish to attain, and right here, we see a noble banner with the inscription in golden letters that tells us “Our Hope is through Faithfulness and Perseverance.” This encomium is awarded our Gospel Parents, and all who make the full sacrifice.

Oftentimes when I am called to traverse the field of test and trial, if I find any lurking foe not rallying round this standard of trust, I ask at once is every motive acceptable to the Holy One? Is his honor and glory the first thought? or is the first thought for the honor and glory of self? It is only through adherence to this divine injunction: “Not to grow weary in well-doing” that we may at last reap the blessed result.

*Pleasant Hill, Ky.*

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### FORGIVENESS.

FORGIVENESS and love, go hand in hand. You do not love any one whom you cannot forgive, nor can you freely forgive any one you do not love. So the two are inseparable. We are commanded to “Love our enemies;” we are also commanded to “Forgive our enemies,” and if we love and forgive our enemies, God will love and forgive us our sins. If we do not, God will not love and forgive us.

God has an altar in Zion where He meets all who come confessing their evil doings, and there and then, forgives the penitent soul and extends his care and protection, that we may love and forgive our enemies. God first loved us, and this love causes our acknowledgement of our sins and He forgives us. Let us be godly and do likewise. N. Brown.

*Pleasant Hill, Ky.*

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### OUR FATHER.

—  
CHANCY DIBBLE.  
—

GOD dwells in a multitude and works through unnumbered instrumentalities, to whom He imparts life and through whom He makes his character and will

known to all his intelligences, so far as is within their comprehension.

Truth does not shine in all its luster where ignorance and superstition reigns, hence, inconsistent ideas of the past must fade before the advancing light. Yet there are eternal truths to which every rational mind must concede. Whatever shades of error may cling about us, virtue, peace and love must be respected throughout the realm of intelligences in heaven and earth, and those who practice these virtues are the light of the world.

All our life service, our encomiums upon the loveliness of our Savior, of his death and suffering upon the cross, all the churches and church going, the prayers and missionary labors will never atone for disobedience to our convictions of right. We look with scorn upon the Jews of old for rejecting Christ. Have we emerged out of that savage condition, sufficiently, to accept practically, the life of the Savior? Does the pomp and splendor of the churches, the revelry in luxury and ease, manifest the graces of meekness and love?

We complain of the spirit of monopoly and fraud that is growing so mightily in society. Are professing Christians a whit behind in these? Does the stupendous preparations now in progress among Christian nations for war, prove them to be followers of the Prince of Peace?

Christian nations have the most destructive war materials, are the bravest, and fear each other most; a compliment indeed for our military heroes; and are they not most haughty, revengeful and tyrannical? Do such endorse the motto, "Pray for those who despitefully use you. Love your enemies."

We look and pray with longing hearts for the Millennium to dawn. Are the people prepared to accept it, in its purity peace and harmony? We fear if Jesus should come he would be as of old, without where to lay his head. The self-righteous cannot, will not be baptized with that spirit, for the Gospel is opposed to a life of worldliness. We need not expect to see heaven coming down from the skies or be wafted to us already prepared, if we neglect to cultivate gospel graces in our own hearts.

This consecration of our lives to the good of others; this dying daily to all our evil habits; is this too expensive? We may yet meet ourselves in a straight place where there will be no turning, and the record of our lives will be plain before us. Then shall we be thankful for a gospel of mercy. Would it not be wise to commence a reform right here; to become clothed by degrees with those graces which adorn the angel world? This requires patient continuance in well-doing, until sin is eradicated and we reign triumphant over self. Such have eternal life abiding in them for they live in the spirit and can never die.

When the animal part decays, the spirit lives in all its intelligence, to meet kindred associations in a sphere beyond, where our associates will be those of our own choosing. May the kind Father and Mother of all, aid us through those ministering spirits of light, whose love extends to all the needy. May we feel the warmth of the sun of righteousness which shines equally for all. May Christian equality prevail, and all be made happy together. Then will heaven come nearer to earth, and angels shed their blessings freely upon us.

*Watercleft, N. Y.*

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### NOTES.

#### THE CHURCH AND ITS PROMISES.

ALTHOUGH we may differ from the great body of Christians, in our acceptance of the life of Christ, we feel well assured that we have received the spirit of his mission. As imperfectly as we may represent the order of the work, we know that the foundation principles are sure, and that all who are led by the spirit of God, are the sons and daughters of God. Against this life and testimony of Jesus Christ, "the gates of hell" can never prevail.

It may become a matter of convenience for some to throw aside the yoke and the cross which belongs to the work of regeneration, when they learn that there is danger of losing their fellowship with the children of this world. By the law of corresponding necessity, they must have their reward, as a just retribution must follow all the deeds done in the body, whether they are good or evil.

To us, it seems hardly consistent to accept a teacher and then show an utter

disregard to his special instructions. No order of an earthly government would tolerate such a dereliction of duty, without the infliction of severe penalty on the transgressor. "If you love me," said Jesus, "you will keep my commandments." This proved to be a correct test, although so kindly and so carefully referred to their own consciences. But the Christian as an individual, the Christian Church and the Christian world, have chosen to modify and to change the order of the primitive or apostolic church, till it would be difficult to recognize it by the name which it assumes. That is, if to be a Christian, means "one whose inward and outward life is conformed to the doctrines of Christ."

The simplicity of the word that was preached in the wilderness, by John, while calling men to repentance, and subsequently, the deeper and clearer word of Jesus, which made the deaf to hear and the blind to see, has but little in it that moves harmoniously by the side of a creed-bound and world-absorbing Christian church.

From the first to the last day, in the advent of Jesus, his whole theme was the coming of the kingdom of God, and the manner in which it was to be established on the earth, among men. In this kingdom, or church, God was to be hallowed; men were to forgive their enemies, as they would ask of God to be forgiven; and the ruling spirit was to harmonize through all its government, with that in the kingdom of heaven.

The selfish relation of the world, which has its foundation in the flesh, and which has ruled, more or less directly every action, must now give

place to a life of self-abnegation, when those who do the will of God, as Jesus taught, are to be his and our brothers and sisters.

He tells us that he had no private inheritance in the world, no place, even, to rest his head, and yet, at the same time, he advised those who would become his disciples, to dispose of their earthly treasures and form, with him, a community of united interest, where they could realize an hundred fold of all the blessings of this world, and an assurance of eternal life. All this was promised to those who would follow him in the regeneration.

The Revelator, in his beautiful vision, saw those who were redeemed from among men, who stood without fault before the throne of God; and this class "follow the Lamb of God whithersoever he goeth." If Jesus taught his disciples to lay up their treasures in the kingdom of God, we must do and teach the same, or we cannot, in truth, follow him.

Every writer of the history of Jesus, understands all this, and also understands equally as well, that the Pentecostal church was built upon this very foundation of obedience to the life of Christ. It was a church where the members were to have a love and a brotherly interest in each other, which should stand in advance of any order to be found among the children of this world. A righteousness that should exceed the righteousness of all religious professors who came before him. It was to be a living church, rising in the resurrection of Christ. Death was to have no part in it, for those who were alive and believed on him, should never die.

Jesus, no doubt, gloried in his freedom from the selfishness of the world, when he said, "The foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head." Every Christian communist can say the same, and yet, enjoy to a fulness the hundred fold relation.

"Seek first the kingdom of God and its righteousness," said he, and not occupy all the time in thinking what we shall eat and drink, and of the garments in which we are to be clothed. Something higher and better should be found upon which to dwell.

To the virtuous, rich man he said, "If thou wilt be perfect, go and sell all thou hast, give to the poor, and thou shalt have treasure in heaven; then come and follow me." Sell all thou hast! It was in this religious brotherhood, this community of united inheritance, that those who possessed property were to sell their houses and lands and make their consecration to the church. The fearful example that was made of two persons, by the disciples at Pentecost, who by deceitfully representing the amount of their property, lost their lives, might, seemingly, be clear to the most obtuse mind, and yet the Christian church by some form of twistification, ignore all these lessons, and rush along among the multitude, hand in hand with the sons of Belial.

There were lessons of value, also, in the days of Moses, bordering very closely upon this same form of discipline, and as he was called a school-master to bring souls to Christ, his work was, in all respects, a much needed preparation. The earthly blessings which God promised the Israelites, through Moses were abundant. "The

Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of the hills; a land of wheat and barley, and vines, and fig trees, and pomegranates, a land of olive oil and honey, a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land where stones are iron, and out of the hills thou mayest dig brass." Deut. viii., 9.

And this extended promise was made while the Israelites were wanderers in the wilderness, and forced to live on bread and water. But the promise was good to those who were privileged to enter the land of Canaan. Jesus in the same spirit promised to those who love him and keep his commandments, an hundred fold of earthly blessings and spiritually eternal life. And this, when he had no home and no earthly possessions; yet his words have been and are being fulfilled in those who live as he lived. Everything of this order gives its inspiration to the work in which the "Believers" are engaged.

"Blest be that universal love,  
For which the Christian aims;  
Whose source in God, is found above  
All narrow, human claims.  
As towers the lofty mountain top  
Above the distant sea,  
So stands the merits of this love  
In its divinity."

WANTS TO BE A PROPHET.—An English clergyman of the Established Church has been delivering prophetic lectures. He says England is to be separated legislatively from Ireland, India and her colonies. Lucien Bonaparte is to become King of Syria and later on Emperor of France. Belgium and the Rhine provinces are to be annexed to France. In 1896 144,000 watchful Christians are to ascend from earth to heaven, and the millennium is to commence on April 11, 1901.

Everyone knows how to find fault.

## Sanitary.

### FOOD ADULTERATIONS.

#### THE PUBLIC HAS POWER IN ITS HANDS TO EFFECT REFORM.

THE chemists of the Department of Agriculture, under direction of the Commissioner, have, for a year or more, been investigating the matter of food adulteration in this country, and a report is in process of preparation. That portion relating to spices and condiments prepared by Mr. Clifford Richardson is already completed. Mr. Richardson's investigations show that no other kinds of human food are adulterated to such an extent. Of twenty samples of ground cloves only two were pure. The others had suffered the extraction of their essential oils, and had been polluted by the addition of clove stems, all-spice, and husks of various kinds. Of eight samples of Cayenne pepper only one was pure.

Of ten samples of mustard, none were pure unchanged mustard, though several had only suffered the loss of their fixed oil; the others contained quantities of wheat flour, the spurious matter being in some cases two thirds of the compound. This made it necessary to add tumeric acid (harmless) to restore the mustard color. Ten samples of allspice were examined, eight of which were pure. Four samples of cassia were all pure. Of ten samples of ginger four were pure. Only one out of thirteen samples of black pepper was found to be what it purported to be. A specimen sent from Baltimore to a man who had an army contract was almost entirely spurious. Cayenne pepper, black pepper husks, and mustard hulls were used to give flavor and pungency, while "body" was supplied by ground beans and rice, and color by charcoal. Two samples of white pepper out of five were pure; two samples of mace out of five were pure, and of three samples of nutmeg examined all were pure.

Mr. Richardson's experience leads to the conclusion that the public has the power in its own hands to effect a reform in the matter of spice adulteration. The quality of the

article is usually fixed by the retailer, who names the price he is willing to pay. The grinder thereupon estimates the amount of pure spice he can afford to put in, and fills out the order with refuse. Mr. Richardson incidentally mentions a New York spice grinder who, within a short time worked off 5,000 pounds of cocoanut husks. The ground article, which sells for less than the pure and unground, needs no test to prove it spurious. Usually when he demanded a pure article and called upon a first class grocer for it he got it.

Considerable space is given in the report to the operation of laws at home and abroad relating to the adulteration of food, while the methods of detection, both popular and scientific, are treated exhaustively.

—*Half's Journal of Health.*

#### ARDENT SPIRITS.

WE use spirits in tinctures and syrups when we think it necessary, and in no other case whatever unless we think in our best judgment that the stimulus of ardent spirits is indispensable. We find that medicine administered without spirits is far more efficacious than when given in combination with it, in the majority of stomach complaints. In cases where alkalies such as soda or salts of tartar are indicated we add them to syrups, which preserves them from souring without the addition of spirits. No definite rule can be given; but it is our firm purpose and intention never to let Old Alcohol creep into the church under the cloak of medicine.

Sept. 15, 1828.

Eliab Harlow, } Physicians.  
Garret K. Lawrence. }

[At the above early date the temperance cause found able advocates in the good physicians. The position they occupied was in advance of the people generally, whether members or not members of the Society; and the same care has been maintained to the present date. Ed.]

Mild in manner, resolute in purpose.

*"The fear of the Lord is the beginning of wisdom."*

ASENATH C. STICKNEY.

THIS saying, though written centuries since, contains a truth, which in my estimation, is as appropriate in its application to us of the present age, as for those to whom it was addressed by the devout Psalmist.

"The fear of the Lord is the beginning of wisdom," was the oft repeated lesson in our copy book when a pupil, and although the impress of its certainty has never faded from memory, yet its deeper spiritual meaning recurs to me today, with new force, and so instinct with vitality is it, so freighted with wisdom that to repeat, or transcribe the same in a mechanical way would now seem but a very feeble use of its twofold value. Hoping, therefore, to make it a medium of practical benefit, personally coupled with a deep solicitude for the welfare of youthful minds, I invite the attention of the latter to the meaning of the text quoted, and to bring to their notice also in how many simple ways the same is and can be actualized by individuals who fear God rather than human opinion.

I am happy to realize that there are worthy characters with whom we are daily conversant who are patterns of goodness, and in whose lives the beginning of wisdom is so vividly apparent, in bearing and address that the most morally obtuse and uncultured in our ranks are compelled to admire, in such, what they cannot imitate, yet are attracted to a better life, through the unassuming, moral dignity and politeness of such.

Experience teaches that God-fearing

persons are proverbially well-bred and consequently, are invested with a charm which is especially winning to youth and has in itself a power for good.

We invariably find that the genuine Christian, though 'ruthful and simple in demeanor, is yet courteous in speech, deferential to youth, as well as to age, cordial to equals, charitable to inexperience, and forgiving to the wayward. Such are never boisterous or in any way inconsistent with their profession of practical peace, and oft in their near and prayerful approaches to God, I seem to hear them breathe with the poet, the sentiment of the beautiful lines addressed to Him.

"What are ten thousand worlds, compared to Thee?  
And what am I then? Heaven's unnumbered host,  
Though multiplied by myriads and arrayed  
In all the glory of sublimest thought,  
Is but an atom in the balance weighed  
Against thy greatness;—is a cipher brought,  
Against Infinity! O! what am I then? Naught."

But to return to practical experience I will add that one rarely hears the heavy footfalls of these, in dwellings consecrated to prayer, nor is annoyed by the harsh raising or closing of window-sashes or blinds especially in hours sacred to worship or repose. No reckless opening or slamming of doors heralds their casual entrance or departure from any apartment, or in other words, no echoes reach us indicative of the gross language of uncurbed passion, for the fear and the love of godliness rules the entire being.

Still further, no exaggerated statements fall readily from their lips about common occurrences to shock the ear or pain the heart of the truth loving, and thus we might continue to enumerate the excellencies of those whose habits of politeness, resting upon a basis as exalted as is the truth of our chosen text make

peace and harmony in the externals of this life. From examples instanced here, I think we may readily discover from whence proceeds the real goodness which we so much admire, and from what principles of honor too real excellence of character is evolved. Hence, we infer that it is no mark of superiority to be loud and boastful in speech, or dictatorial in manner. That truth is never made more conclusive by strong expressions, that falseness of assertion through habitual exaggeration, whether employed in praise or censure, betokens moral weakness, and strictly speaking is the language of ignorance, dictated by passion rather than by superior intelligence.

To my dear youthful friends let me extend this cordial invitation, that as you essay to join the ranks of the disciples of the cross, you will unite with us in a renewed covenant to cultivate good manners, and aim to be more select in your choice of words in common conversation. Permit me to instance just a few specimen expressions from the many which you should avoid and which unfortunately too often, find their way into would-be refined circles of the present age, trusting that by so doing, you will see more clearly the errors to which I point, as follows:—It is *horribly* cold today. I think this rain is just *horrid*. I am *awful* tired. I am tired to death. I believe I shall starve. That is an *awful*, pretty flower. Such a remark was *awful* cute. Added to the grammatical incorrectness with which the words, *awful*, *horrid* and *terrible* are used, there is such a falseness in the statements thus made when viewed from a moral standpoint, that though used as qualifying adjectives, or adverbs, they are not only misplaced in that sense but in

connection with all slang phrases, are as entirely out of place in the social converse of Christian civilization, as are common outlaws and criminals among peaceable citizens.

One of our early leaders, Father Job Bishop, often reproved young people for the too common use of the word *awful*. He said, "There is nothing *awful* but the judgments of God, and you should not make a free use of this word." Trusting that some youthful mind may be worthily impressed with what is here written I will conclude this appeal by repeating, "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding."

*Canterbury, N. H.*

#### UNREST.

MARTHA J. ANDERSON.

HEAVE, heave ye grand billows on time's cradled sea,  
Tumultuous toss on its breast!  
Break, break on its strand ye wild waves and free,  
Ye are emblems of human unrest!

The surging of thought from the depths of the mind  
Is swaying the nations today,  
The tides that are rushing, what power can bind?  
Who, truth's potent forces shall sway?

There are prophets arisen as true as of yore,  
Apostles who hallow no creeds,  
Who are waking to action as never before,  
To work for humanity's needs.

With new inspiration the people are stirred,  
How the old wrongs and new wrongs will quail,  
Till righteousness answers to justice deferred,  
And the true golden rule will prevail.

While the voice of the throng loudly clamors for right,  
There are many who silently bear,  
Awaiting God's time, and the arm of his might,  
To bring a response to their prayer.

The strong rule of centuries rises to sight,  
A castle, with battlements high,  
Which the art, skill and valor of labor's bold knight  
With courage and patience defy.

Not force or blind passion will conquer or win,  
Nor the red flag, defiant unfurled;  
Ope your hearts O ye people let Christ enter in,  
He triumphs o'er sins of the world!

The Master was greatest, yet humblest in name,  
No landed estate did He own,

No home, and no title to wealth laid He claim,  
By *love* was His mission made known.

The friend of the poor, the weak and oppressed,  
Reprover of folly and sin;  
The wrongs of the widow and orphan redressed,  
And strove all the erring to win.

Are ye his vicegerents, ye sceptered and crowned,  
Who rule with the pomp of a state,  
Whom thousands of vassals with splendor surround,  
And homage receive from the great?

Ah nay! the cry passes from door unto door,  
From the temple whose service He loved,  
The Savior is found in the "Priest of the Poor,"  
His mission is blest and approved.

God sends through the lowly the means of his grace,  
Through hearts that are rich in his love,  
Whose feelings go out to the whole human race,  
The worth of the gospel to prove.

Pride and power hath narrowed redemption's broad  
The Church would extinguish its lights, [plan,  
Its prelates deny the true manhood of man,  
And would wrest from him heaven-born rights.

Low arched are its portals, and dim are the rays  
That fall on high altar and aisle,  
Or lume the deep transepts where worship and praise,  
Resound through the time-honored pile.

Shall he be disgraced whom the Lord would uphold?  
Who loveth like him to do good,  
Whose teachings to-day, like the precepts of old  
By the selfish are not understood.

As multitudes listened in reverent mood  
To truths which the Savior declared,  
Nor went from his presence till comfort and food  
From his bounteous hand they had shared,  
So the teachers of men must in sympathy blend  
With hearts that have one common need,  
Equality, justice and mercy defend,  
The cause of the lowliest plead.

Then, blessings will follow Religion's pure name,  
Its ministries truly divine  
Will kindle anew its bright altar flame,  
And souls will return to its shrine.  
*Mt. Lebanon, N. Y.*

#### ADVICE TO THE YOUNG. No. 1.

HARRIET SHEPARD.

It is better to learn young what difficulties are, and how to meet life's misfortunes. Begin now to share another's ills, and help to bear the burden under which your neighbor may be sinking. Repress often thy hilarity and go to the place of mourning and discipline thy vivacity to speak soothingly to the afflicted.

Life is a reality. Old or young we have always a duty to do and something to bear. Our occupation is here and imploring suffering invites us to it, and the call of good will and charity is, "Come over and help us." Places of service are as many as are the abodes of the needy and distressed. Have you anything to do but to decorate your frail tenement and your own surroundings, and cultivate pride which must be wholly eradicated before becoming a truly meek and humble follower of Christ? Have you powers of heart and soul to give to the labor of self-elevation and the improvement of our kind? The pains that have been taken to educate you has accelerated your ability for usefulness, by fertilizing your heart, and illuminating your sensibilities and supplying your intellectual faculty with fresh and aspiring thoughts. Having acquired new impulses to your advancing nature, and expansion of your intellectual and virtuous capability, for which you are accountable: your Heavenly Father will hold you amenable.

*North Union, Ohio.*

#### ACROSTIC.

*Wisdom from Proverbs.*

**A** soft answer turneth away wrath. xv., 1.  
**L**et not mercy and truth forsake thee. iii., 3.  
**I**n the fear of the Lord is strong confidence. xiv., 27.  
**C**ommit thy works unto the Lord and thy thoughts shall be established. xvi., 3.  
**E**very purpose is established by counsel. xx., 18.  
**C**orrection is grievous unto him that forsaketh the way. xv., 10.  
**A** merry heart maketh a cheerful countenance. xv., 13.  
**R**ighteousness delivereth from death. xi., 3.  
**Y**ea if thou criest after knowledge and liftest up thy voice for understanding then shalt thou understand the fear of the Lord and find the knowledge of God. ii., 35.  
**W**ine is a mocker, strong drink is raging. xx., 1.  
**A** merry heart doeth good like a medicine. xviii., 22.  
**D**eath and Life are in the power of the tongue. xix., 20.  
**E**ven a child is known by his doings whether his work be pure and whether it be right. xx., 11.

*Mt. Lebanon, N. Y.*

#### THE SPEAK-NO-EVIL CLUB.

A very novel society which has been started in England is called "The Speak-no-Evil Society." Its members are enjoined before speaking evil of any one to ask themselves three questions: "Is it true? Is it kind? Is it necessary?" These simple questions, if answered by all evil-speakers before uttering the remarks derogatory to others, might result in a new society of most delightful qualities. Often people speak evil, not from any motives of unkindness, but from vanity.

They think that by pointing out the faults of other people they will cause their own virtues to shine out in a brighter light. Nothing could be more erroneous. By speaking evil they create the distrust of those who hear them and lose a position of dignity which true reserve always brings. When evil speaking is necessary to warn others against placing confidence in the evil doer, the circumstances of the case are changed and the necessity of the criticism will cause the critic to be respected. On a similar basis with the "Speak-no-Evil Club" is a club proposed by "Good Housekeeping" for a mind cure. Its rules are: Personal ills are not to be mentioned. Anything like gossip is to be avoided. Nothing depressing or gloomy is to be allowed. The first rule is a valuable adjunct to the speak-no-evil questions. One who continually speaks evil of himself is not only selfish but discourteous to others, but a boor who does not put in practice the first rule of polite society. His complaints are mistrusted and his criticisms made an object of amusement. Unselfishness makes the rules which prevent the speaking of evil bright and attractive.

*—Boston Journal.*

The evangelicals of Hungary, both Lutheran and Reformed, have united in the project of revising their translation of the Bible.

A BAPTIST church in Ocala, Fla. has expelled all members whose names have appeared on petitions for liquor licences.

Strength is from above.

## NOW.

ARISE, for the day is passing  
While you lie dreaming on;  
Your brothers are cased in armor,  
And forth to the fight are gone;  
Your place in the ranks awaits you;  
Each man has a part to play;  
The past and the future are nothing  
In the face of the stern to-day.

Arise from your dreams of the future—  
Of gaining a hard-fought field,  
Of storming the airy fortress,  
Of bidding the giant yield!  
Your life may have deeds of glory,  
Of honor; God grant it may!  
But your arm will never be stronger,  
Or needed as now to-day.

Arise! If the past detain you,  
Her sunshine and storms forget,  
No claims so unworthy to hold you  
As those of a vain regret;  
Sad or bright, she is lifeless ever;  
Cast her phantom arms away,  
Nor look back, save to learn the lesson  
Of a nobler strife to-day.

Arise! for the hour is passing;  
The sound that you dimly hear,  
Is your enemy marching to battle;  
Rise! rise! for the foe is near.  
Stay not to brighten your weapons,  
Or the hour will strike at last,  
And from dreams of a coming battle  
You will wake, and find it past.

—Household Words.

## A THOUGHT FOR OTHERS.

LIFE is full of earnest purpose,  
Noble deeds and worthy care;  
But amid the strife and struggle  
Let the pleasant word be there.  
Smooth the brow from frowns unlovely;  
Tune the heart to cheerful words;  
Pause and look at smiling Nature;  
Learn a lesson from the birds.  
High resolves and lofty planning  
Need not cloud the dauntless heart;  
With the hoping and aspiring  
Let a kindly word have part.

Oh, the world would be the better,  
If each morn our hearts would say:  
"Through the struggle and the warfare  
I will help some soul to-day!"

Only, mayhap, with a greeting,  
Or a passing word of cheer;  
Yet some downcast heart may brighten,  
Finding sympathy so near.

—Selected.

Our love for one another should be like  
the air, pure, healthy, and ever present;  
through storm and sunshine the life element.

A. J. Calver.

## OLAUS SPRECKELS' ENORMOUS INCOME.

GEORGE H. FITCH in the September COSMOPOLITAN.

WHEN to this is added the fact that he pays not one cent of duty on this crude sugar brought from the Islands, some idea of the enormous profits of the business may be gained. It was estimated three years ago, when the business was at its height, that Spreckels made six hundred barrels of sugar every day, each barrel worth thirty dollars, thus giving him a daily revenue of eighteen thousand dollars, or six million five hundred and seventy thousand dollars a year. His profits were a clear ten dollars on every barrel, making his yearly income two million one hundred and ninety thousand dollars. Now, however, the profits have dwindled sadly, as the railroad company can no longer make special contracts with him, and a rival sugar refining company is competing with him for the control of the sugar interests on the islands. King Kalakaua, after borrowing three-quarters of a million from Spreckels, has recently negotiated a loan of two million dollars with English capitalists, a proceeding that led to a violent quarrel between the monarch and his money lender. So long, however, as the Reciprocity Treaty with Hawaii continues in force, Spreckels will coin money out of his sugar interests. It is estimated that he is worth twenty-five million dollars, a large part of which is invested in plantations, machinery, steamships, and sailing vessels.

Loyalty feels not shame.

